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PUBLICATION OF THEOSOPHICAL MANUALS— A CO-OPERATIVE PROJECT

Theosophical Publishing House of London, and Point Loma Publications, Inc., are happy to announce the immediate beginning of the publishing of twelve Theosophical Manuals covering the basic teachings of Theosophy. London has begun with Manual No. 11, *Psychic Powers* by Helen Todd, and P. L. Publications with No. 5, *After Death—What?* by Leoline L. Wright. It is planned to have the complete set available as soon as possible so that the booklets will be on order not only singly but as a set.

Other titles will be: *Reincarnation: a Lost Chord in Modern Thought* (L. L. Wright); *Karma: the Law of Consequences* (G. W. van Pelt); *The Seven Principles of Man* (L. L. Wright); *Evolution* (H. T. Edge); *Man's Divine Parentage and Destiny: Rounds and Races* (G. W. van Pelt); *The Doctrine of Cycles* (Lydia Ross); *The Ladder of Life: Hierarchies* (G. W. van Pelt); *The Astral Light* (H. T. Edge); *Theosophy and Christianity* (H. T. Edge).

The format will be simple; paper, with stiff cover, and the price (to be announced later) held as low as possible, the object hoped for being that every Theosophical Lodge, every Group, indeed every individual will plan to have a copy as it is issued, and eventually the complete set.

The understanding co-operation of Mr. F. M. Maxwell and Mr. Leslie Smith of TPH London are here most gratefully acknowledged.

This announcement would be incomplete without mention of Mrs. Elsie Benjamin of Worthing, England. Thirty years ago, on the suggestion of her late husband, Harry Benjamin, during the dark days of WW II, she started to use these Manuals as the basis for a Theosophical Correspondence course. The response was surprising and instantaneous, and the number of enrollees has continued and grown with the years, acting also as a magnet for association with the Corresponding Fellows Lodge, now with world-wide membership. Mrs. Benjamin can vouch for the soundness and integrity of content of the Manuals. The student will find in them strict fidelity to the Theosophy of H. P. Blavatsky and her Teachers. The presentation, though it does not avoid knotty or technical problems, is simple and clear. All in all, these Manuals provide the student with a basis, a firm foundation, on which all future theosophic study may confidently be built.

The *bona fides* of the writers should carry added weight. Professor Charles J. Ryan was for years a well-known author on theosophical and scientific subjects for periodicals at Point Loma; as were also Dr. Lydia Ross and Mrs. Leoline L. Wright, who, with her husband Claude Falls Wright, were well-known lecturers and writers in New York in the days of William Q. Judge. Helen Savage Todd is a third generation Theosophist and former Literary Secretary to Dr. G. de Purucker; while most Theosophists world-wide

now recognize the name of Henry Travers Edge as one of the finest scholars the Movement has known. (An interesting sidelight: H.P.B. handed to him, on one of his visits to her at 19 Avenue Road, the manuscript to *The Voice of the Silence*, asking for his comment.)

It should also be added that all the Manuals have been most meticulously checked and edited by the undersigned. More important perhaps than the actual publication of these Manuals (though the instructive results of their wide dissemination cannot be underestimated) is the co-operative project involved—sensible and practical financially, and theosophically long, long over-due. We trust all will see in this a significant augury for continued healthy co-operation.

—THE EDITORS

MAN, INFINITE IN HIS ESSENCE

What impresses one most in these Theosophical studies is the marvelous unity of thought that prevails throughout. The Theosophist does not (or should not) keep his religion and his science in separate compartments, each pining for the loss of its partner; his deepest devotional feelings are illuminated by knowledge, and his studies made sacred by his understanding of their meaning. Heart and Head unite in one and are not at war. The meaning of these sacred symbols should enter deeply into our heart, and not be left as a barren and interesting pursuit. Our life here seems all ends and beginnings because our view is so contracted that we cannot discern the unity and wholeness.

Here we are reminded of that spiritual Sun, which, universal, has its focus in every heart of man—man, the world in miniature, a solar system of planets in rhythmic motions attendant upon their Lord; and we may rise in thought to a forgetfulness of our petty limitations. Through such a symbol illumination may come, so that we may re-enter our humble world renewed and strengthened for the duties we perform. Know that thou art a Sun, whose function is to illumine all, not to expect benefits. Thus man will rise to his true dignity, fearing neither God nor Devil. Man is deathless, infinite, in his essence; nor is the quality of that essence beyond his reach. At any moment of our life *I am* immortal, eternal; “end and beginning are dreams.”

—Henry T. Edge, *The Universal Mystery-Language*,
Ch. II, ‘The Circle’

THE PATH WITHIN

ELDON B. TUCKER, III

There is a Path that leads to the very Heart of the Universe. And it is always present, always open. The Path is a real, tangible thing; and it exists within the scope of life of anyone. It hovers around the individual just beyond one's touch, just beyond one's sight, just beyond one's lofty

aspirations and intuitions of the sublime, the spiritual. It surrounds the individual; it marks him off; it is his Ring-Pass-Not. And as one moves to touch it, it recedes ever inward, ever upward, always just beyond one's grasp. It is not something special, something reserved for but the most holy and spiritual people to follow; each man is his own Path; there is a Tower of consciousness rising towards unspeakable grandeur of divinity in every man, without exception.

The Path is not something isolated from life. It represents the very essence of life, of growth, of self-unfoldment. Wherever one is, whatever one's personality may be, whatever circumstances one may find oneself in, the Path, self-genesis, is ever-present, and is as easy and natural as blinking one's eyes. This is not to say it is without suffering; any awakening of consciousness is preceded by proportionate growth pains. It is up to the individual to decide how much he will grow, how much of his inner divinity he will manifest. And no matter how learned, loving, wise, and compassionate one may be, there is always a still more sublime, a still more lofty horizon in life.

Following the Path is the same as living life to its fullest measure, for the Path is growth, self-unfoldment. And to the extent one chooses not to follow it, one has sided with death, which is stagnation, crystallization. One is dead to the extent one rests, maintaining the old habits, currents, riverbeds of thought and feeling and action. It is only in the breaking of the molds of mind, the patterns of thought, in growing, striving, reaching for something more noble, more impersonal, more godlike, that one lives. Life is the very process of the breaking of the mental molds to make room for loftier thoughts, the cleansing and purifying of the emotions, the reordering and redirecting of one's actions.

With every individual the Path can be found at his core, the center, the interface between the passing, transitory attention and the depths within. The Path can be followed at any moment, inward and onward, leading one from the narrow attention of the moment to an awareness of all one presently is (faculties emanated from within in the present lifetime) and beyond into the realm of the impersonal. And the deeper into the impersonal one may go the more the growth pains, as the *persona*, the outer mask or sheath of consciousness, breaks up and is reborn on a higher plane, and is regenerated, and follows in one's footsteps towards the divinity within.

The Path is here, now, and very real in the life of anyone who will but choose to live out the highest and most noble side of his nature, however advanced—or backward—that nature may presently seem to be. And the Key to the Path can be found in one powerful word: TRY!

DR. G. DE PURUCKER: AN INVITATION AND A CHALLENGE

(Concluded from *The Eclectic Theosophist*, No. 21)

W. EMMETT SMALL

This is the second part of the article published in our last issue, originally appearing in *The Theosophist*, January 1962. Because of the omission of a line in the quotation from A. Trevor Barker's Preface to Dr. de Purucker's *Fundamentals of the Esoteric Philosophy*, we repeat here the last paragraph. For the sake of new readers we should

state that the material enclosed in brackets indicates those parts of the original manuscript omitted, for editorial reasons, by the editor of *The Theosophist*, but considered timely to be included here—Eds.

"[Herein lies the strength of Dr. de Purucker; not only in this work but in his other writings. True to the lines laid down by Mme. Blavatsky, he makes no appeal to dogmatic authority, but claims his right to an impartial hearing on the ground that his teaching 'closely adheres to Nature, and follows the laws of uniformity and analogy'. 'Proof,' he defines, 'as the preponderance of evidence bringing conviction to the mind', and goes on to show that if Knowledge is to grow in use then it is necessary to check any tendency to crystallization of thought, *i.e.*, to limit the understanding by closing the doors of the mind to further light upon any particular subject of study. The truth is that in the search for the Great Knowledge, progress is seen to be as endless as boundless Infinity—inwards and upwards for ever—towards the Unutterable. Herein perhaps also is the secret of humility.]"

[We return to the statement with which we began, why, nineteen years after his death, is there no cult to worship G. de P.? With all his tremendous outpouring of intellectual manna, why, we may ask, are there none to set him on a pedestal and with the robes of sanctity thrown around him point to him as one whose word is law, whose interpretations alone are worthy?]

[The strange fate of his once flourishing Society, which now lies scattered and is perhaps better reflected in the hearts of his students outwardly unaffiliated with any Society today—is perhaps indirectly involved in an answer, though full answer may still not be given. But this much rushes from the sea of vague shapes and forms which surround us, and assembles itself into something strong and cohesive in thought which may apply to our efforts to honestly answer this question.] There is no cult, in the rather condemnatory coloring given that word, around G. de P., *because he was universal in his teaching*. He unfettered the minds of his students; he gave them enlightenment, vision, strength to stand on their own feet, to think high, to feel high, and not to make the mistake of narrowing their sympathies or closing their consciousness to the incoming light, nor yet to be deceived into accepting surface-appeal as the real. He taught them truly how to place their feet on the Path and take the first beginning steps with confidence. *Above all he was universal*. That is the essential key to apply in testing a teacher.

[And so on that basis we say no cult today has risen to surround the memory of G. de P. Yet as we measure what he gave in teaching and what he performed in deed we feel there is a paradox here, something still eluding our grasp. Nothing seemed more fittingly to have earned the right to succeed than his work. Yet outward form is gone; Death has taken it. But, as with Death, is it possible that something has been released, something which finds life where it belongs, and can work and express itself uncrippled and unconfined? By some strange chemistry of factors undiscerned by us at their base but dimly perceived in our thought, is G. de P. by very virtue of loss of outer form an even stronger force in Theosophical circles today than when he was here with us? In the *teaching* is the life. And—so far—in the hearts of those his teachings fired, in the hearts of those who have become new-fired—that has survived. Through that teaching will G. de P. eventually find his true place in Theosophical history? Will his work, along with that of H.P.B., endure? True, he would be first to say it was not his work, that he was but a karmic channel to

accomplish some need in the world. Again we ask, did he accomplish it? Did he play well his part on the theosophical stage and rightly say his lines until for this lifetime came his dramatic *Consummatum est?*]

The heavy years that have intervened since his passing have not weakened the hearts of those he taught, have not dimmed the vision they received.

Tho' much is taken, much abides: and tho'
We are not now that strength which in old days
Moved earth and heaven, that which we are, we are:
One equal temper of heroic hearts,
Made weak by time and fate, but strong in will,
To strive, to seek, to find, and not to yield.

—Tennyson: *Ulysses*

[Hence, on this September twenty-seventh has come this impulse to write these lines. If their sum and substance sounds *ex parte*, they are not intended so. Far from our thought has been an invidious comparison of other dedicated Theosophists whose own good deeds will forever speak for themselves. If some of our statements have seemed abrasive or grating on the sensibilities of Theosophists of differing backgrounds, they should be regarded such only as a challenge, and less of challenge than a sharing of questions to which there may be no immediate or comprehensive single answer. Yet if the challenge is accepted, even if it be to seek to demolish what has been presented, or if sincerely the questions are given consideration, the object of these words has in degree been attained. If on such investigation something of the essence of the life of G. de P. is comprehended, something, to use an old-fashioned phrase, of the message of G. de P. is seized and understood, then that profoundest of happiness will have come, which is the sharing of what is most sacred, most loved, most treasured, with other hearts and minds.] With enriched meaning the words still vibrate in our thoughts and the purpose of our lives:

O Thou Golden Sun of most excellent splendor,
Illumine our hearts and fill our minds,
So that we, recognizing our oneness with the Divinity
which is the heart of the universe,
May see the Pathway before our feet,
And tread it to those distant goals of Perfection,
Stimulated by thine own radiant light.*

THAT WE MAY TREAD THE PATH. That was his plea. That was his challenge. How many times did he close his talks with the ancient call, *Seek the Light within! Each one of you is an incarnate God. Be it!* And he illumined that ancient appeal, that cry of heart and soul and mind and spirit, by drawing upon the rich treasure of Theosophical teaching to illustrate, to expound, sometimes to shock, but mostly to persuade by all that calls to the higher parts of our being in intellect, love and intuition.

I believe that which is strongest in the hearts of those who knew G. de Purucker is the wish that others may share in the wisdom, in the THEOSOPHY, it has been their karma through him to receive. It is there for the taking.

Reminiscences and Reflections

BITS HERE AND THERE

ELSIE BENJAMIN

In Corresponding Fellows Lodge of Theosophists *Bulletin* No. 340 of March 1974, Elsie Benjamin, Editor, gives "A Reminiscent Review" of Boris de Zirkoff's Special issue of his *Theosophia* "to observe the Hundredth Anniversary of Dr. Gottfried de Purucker's Birth (15th January, 1874) . . . which we hope will be of lasting benefit and help to all students." *Eclectic* space does not permit quoting in fullness, but the following paragraphs should prove of especial interest. Mrs. Benjamin, it will be remembered—then Elsie Savage—was for many years Dr. de Purucker's Private Secretary; her running commentary is therefore particularly illuminating.—Eds.

. . . Turning now to contributions "from those who knew him and his writings," especially to the four from Officials of the Adyar Society, I thought: What a wonderful tribute to the success on inner lines of G. de P.'s Fraternization Movement among all theosophists of whatever Society. We hear from:

Joy Mills, National President in America: "G. de P.'s writings constitute for me the legend of this theosophical leader; it is a legend in the tradition of those who have, by their own efforts, become *knowers* . . ." Yes, exactly, we always felt G. de P. *knew* what he gave us.

And *Virginia Hanson*, Editor of *The American Theosophist*, whose introduction to G. de P. "came through *Wind of the Spirit*, which I purchased when I had been a member for only a short time, and which I found deeply inspiring." That was a good choice, because this book is composed mainly of summarizing-talks he gave at the end of the Sunday public meetings (as distinct from the more detailed studies of students). At the end of the meeting, the speaker of the day having answered questions from the audience, the chairman invited G. de P. to the platform. He, having listened carefully and watched the faces of inquirers to the answers given, would sense where perhaps something further would help the inquirer. So this book is a very good introductory book to use.

Dr. Norbert Lauppert, General Secretary of the T.S. in Austria, picked out from the same book what has always been to me one of the most greatly cherished experiences I had during my association with G. de P. He described it: "He was one of the 'Greats' in the second phase of the Theosophical Movement; the spiritual world was his home . . . it was symbolic that he should have concluded his earthly life-work on September 27th, 1942, with the words *Aham asmi Parabrahman* . . . Those present on that occasion must have felt what was actually taking place for him, as Dr. von Purucker ended with the words from *The Light of Asia*, 'The Dewdrop slips into the Shining Sea', and added: *Consummatum est*."

It was an unforgettable moment. There was something awesomely tangible and different in the Temple during the whole of his short talk. But little did we realize it was his last public utterance. He died a week later, suddenly on the Sunday morning when he was scheduled to appear on the platform again that afternoon. This particular talk can be found at the end of *Wind of the Spirit*.

And the fourth, *Dr. Henry Smith*, Past President of the T.S. in America, stresses the dominant theme in G. de P.'s teachings. Writing of our existence as a part of our pro-

*Ancient Vedic Gayatri. The paraphrase is Dr. de Purucker's.

found unity with the All, he says: "This is a truth that Dr. de Purucker was aware of and emphasized."

Turning back to a contribution from one of the 'Point Loma' members, *Arien Smit*, who never met G. de P. personally (he joined the T.S. during the War after G. de P. died), evokes another memory when he prefaces his contribution with a passage from *Matthew*, vii, 28-29: "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine. For he taught them as one having authority, and not as the scribes." It so happened we had moved our International H.Q. from Point Loma, in California, in the Spring of 1942. For a while the good folk of Covina were a bit suspicious of 'those theosophists'. But on the day of G. de P.'s death, three and a half months later, one of our staff happened to be attending a Church Service in Covina, when the Clergyman surprisingly announced to his congregation the death of G. de P., paid a fine tribute to him, and ended with the words: "Dr. de Purucker was one of Those who spoke with Authority."

Adding his proof of the barriers G. de P. succeeded in breaking down, *The Rt. Rev. Francis Eric Bloy*, Bishop of the Episcopal Diocese of Los Angeles, writes that although he never had the privilege of meeting G. de P. personally, he heard him lecture on many occasions; he now writes some deeply understanding comments about G. de P., and ends: "How greatly each of us needs to dedicate himself, as did Dr. de Purucker, to the eternal quest for truth, come whence it may and cost what it will."

Yes: Truth, wherever it may be found!

In this connection I am reminded of another incident. We had been at Covina for only a week or so, when we heard that the citizens of this small town were having an exhibition of Bibles of all sorts. Dr. de Purucker suggested that we help them with their exhibit by lending our own Bibles from Theosophical University Library, and those privately owned. It turned out that our contribution far exceeded in not only numbers, but in rarity and diversity of edition, etc., what the Covina folk had been able to gather. From then on their initial suspicion of 'those theosophists' changed completely.

Well, these are only bits here and there from this fine compilation . . . Through the eyes of those who knew G. de P. personally, and from the perceptions of those who knew him through his writings, we feel that Boris de Zirkoff has produced something that *will* "be of lasting benefit and help to all students."

THREE WAYS IN WHICH THE SELF RECOGNIZES TRUTH

Most people in our Occidental world seem to think that religion is something which exists only for one part or range of life; that philosophy is another branch of human thinking which exists merely for a more or less noble intellectual pastime, consisting of a more or less successful effort, intellectually to penetrate into the causal and effectual structure and relations of the universe around us;

and again most people seem to think that science is but an investigation into the physical nature in which we live as physical human beings, and the ensuing classification and recording of the various results of that investigation. The point of objection here to this manner of viewing these three functions of the human mind, is the underlying supposition that religion and philosophy and science are three things inherently distinct from each other and having no inherently natural and co-ordinating relations or points of inseparable union.

The Theosophical philosophy says: These three are fundamentally derivatives of human consciousness and, therefore, fundamentally one. They all spring from the human understanding. They are the children of the human spirit. They are, as it were, but three methods or ways in which the Self, the thinking self, the conscious self, the root of our being, endeavors to express what it cognizes and recognizes as truth. Science, Philosophy, Religion, are the offsprings of man himself; and more definitely they are spiritual and mental children of Great Men: the founders of the various religions and philosophical systems of the ancient world, and historically of our modern world as well. These Great Sages laid down basic or fundamental principles, based on Nature, on natural law—not physical nature alone, but on inner Nature more especially—that is to say on the roots or radicals of things; inner and invisible and to us intangible substances and energies and laws, potencies, powers, dominions, and virtues, which rule the world by action from within outwards, and thus among other things keep the stars in their courses.

Thus, religion, philosophy, and science compose one tri-form method of understanding—what? The nature of Nature, of Universal Nature, and its multiform and multifold workings; and not one of these three activities of the human spirit can be separated from the other two if we wish to gain a true picture of things AS THEY ARE IN THEMSELVES. For Science is an operation of the human spirit-mind in its endeavor to understand the *How* of things—not any particular science whatsoever, but the thing in itself, science *per se*—ordered and classified knowledge, based on research and experimentation. Philosophy is that same striving of the human spirit to understand not merely the *How* of things, but the *Why* of things—why things are as they are. And, lastly Religion is that same striving of the human spirit towards union with the COSMIC ALL, involving an endlessly growing self-conscious identification with the Cosmic Realities therein—commonly and so feebly called by men, 'God' or gods.

—G. DE PURUCKER: *The Esoteric Tradition*, pp. 19-20

FIRE-WALKERS OF MOUNT TAKAO

A Newsletter of three pages, *Mind of the Time*, published by United Lodge of Theosophists, Ottawa, Canada, has issued its last number. Its practice was to select items of current news along scientific, sociological, philosophical, or religious lines, and beneath them quote from theosophic writings. These, mainly by H. P. Blavatsky and W. Q. Judge, indicated by their content how Theosophy

was in its essentials a forerunner of some of the most advanced thinking of today, and more specifically related to and threw stimulating light on the item chosen. Its apt and careful comment always made interesting reading. The following, under the title heading these remarks, is extracted from its last—Oct.-Dec. 1973—issue.—Eds.

Once a year the residents of a small mountain community in Japan pause from their normal routine, take off their shoes and step boldly across a seven-meter-wide bed of red-hot coals in search of longevity, good health and a pure spirit.

About 200 believers, priests, townsfolk, farmers, housewives and spectators walked across the pit that day. The twelve leaders of the walk were the senior Yamabushi of the Shingonsha Chizen-ha sect of Buddhists. Not one of those walking the fire complained of a blister, burn or even the slightest singe. Although local authorities had stationed an ambulance at the scene, not one participant was treated for maimed feet or even a stubbed toe. Keijo Kato, shojo of the small mountainside Buddhist temple and leader of this year's firewalkers, claims he feels nothing when treading the sizzling coals. "There is no pain and no burning, because I have a pure spirit and am a dedicated follower of The Way. I think only of the God of Water as I pass the test." Kato has crossed the coals 18 times. He knows the secret, but like all of his predecessors in the 1300-year history of the event will not say more.

—(Probe the Unknown, August, 1973)

In *Isis Unveiled*, Vol. I, p. 504, H. P. Blavatsky wrote about ASBESTOS. She says that an oil, having several most extraordinary properties, is extracted from it. When rubbed into the body, it leaves no external stain or mark, but, nevertheless, after having been so rubbed, the part can be scrubbed with soap and hot or cold water, without the virtue of the ointment being affected in the least. The person so rubbed may boldly step into the hottest fire; unless suffocated, he will remain uninjured.

"... As to the adepts of magic, they are familiar with the properties of the *Akasa*, the mysterious life-fluid. This astral fluid can be compressed about a person so as to form an elastic shell, absolutely non-penetrable by any physical object....

"This quality of invulnerability can be imparted to persons. In our own time several well-known mediums have frequently, in the presence of the most respectable witnesses, not only handled blazing coals and actually placed their face upon fire without singeing a hair, but even laid flaming coals upon the heads and hands of by-standers."

—H. P. Blavatsky, *Isis Unveiled*, I, pp. 378-9)

THEOSOPHY—A TOTAL COMMITMENT

CLEO Z. GREGORIO

The following is an extract from an article by the National President of the Theosophical Society in the Philippines, reprinted from *The Philippine Theosophist*, Vol. II, No. 2, April-July 1973.—Eds.

What does Total Commitment imply? First, of course,

I would say it meant that one is in 'dead earnest'—no fooling around. He means business. Coming to lodge meetings, attending lectures and reading a few books once in a while, paying his dues, is not being totally committed to theosophical work. The *Theosophist* is *who Theosophy does*. Impelled and vivified and inspired by a totally different quality that is sometimes described as not at all worldly, he brings to everything he does a certain inner quality of heart and mind which makes of even every little word or act or gesture an offering to the divine. Not only is it tolerance and sympathy and understanding, not just seeing the other person as a brother, but truly as yourself.

Total commitment to the theosophic life means it is the dedicated life, the consecrated life from which flows *order and direction of purpose, harmony and a sense of fitness, an innate feeling for beauty and symmetry and perfection in everything, but above all, an earnestness and intensity of endeavor*. The consecrated or totally dedicated life is the completely selfless life, and therefore of true nobility and high-mindedness. "Occultism," said H.P.B., "is the great renunciation of self, unconditionally and absolutely, in thought as well as in action. It is altruism, first and last and throws him who practices it out of the ranks of the living altogether; not for himself but for the world he lives, as soon as he has pledged himself to the work."...

Then again, *since life is a continual updwelling from within upwards*, then the committed life is *the life of out-poured self-giving*. It is called the Law of Flow which goes even higher than the Christian maxim: "Give and it shall be given unto you, good measure pressed down and shaken together and brimming over, shall men press unto your bosoms, for with what measure you give withal, the same shall be given unto you."

For to be totally committed is to "work as those do who are ambitious but without thought of the fruit of action."

Does the life-giving water of the rippling brook seek a return of its gift when from it you have slaked your thirst? Does the lighted candle retreat into its wick when again you return to it for more light? Does it not simply go on melting away, for giving of itself is the very essence of its life? Does the crumbled rose that perfumes your palm seek the warmth of your fisted hand? Wanting nothing for itself, it is able to give all. Asking nothing to become anything in particular, you become your true self. Dying to the form, you are born to eternal life.

HOW CAN I MEET A MAHATMA?

This is the final question in Point Loma Publications' latest booklet: *Theosophia: An Introduction*, by Lydia Ross, M.D., and Charles J. Ryan (Paper, 60 pp. \$1.75). Its eight chapter titles are: What Is Theosophy? Reincarnation; Karma; The Seven Principles; Death and After; Cycles; Psychic Powers; The Mahâtmas.

Q. Tell me frankly how can I meet a Mahâtma?

A. The surest way is to become like one. Obviously, then, the first thing to do is to answer their call for helpers in

their work for humanity. This work is so world-wide and varied that there is room and a place for any and everyone who is willing to sacrifice weaknesses as the first step toward Mastership. Everyone can help spread these ancient teachings which help change the minds and hearts of men, and so solve the menacing problems of modern civilization. The way to begin is to show the ennobling influence of Theosophical ideals in one's own everyday life; a living example is an unanswerable argument. The path to the heights calls for courage and determination; but it is one of ever-increasing peace of mind and spiritual power. And the power to give, to help, increases by its use, just as a muscle or a faculty grows by exercise. The way to attainment for us of the matter-of-fact West is the path of practical mysticism—working out, with unselfish motive and firm will, whatever the day may bring. In this way each one's inner powers of mind and soul come forth as naturally as the flower opens to the sunlight; and one enters that spiritual current of life in which the Mahâtmas live, work, and grow ever greater.

THE WORK OF THE SCHOOL

The School for the Study and Promulgation of the Esoteric Philosophy (The Hague and Arnhem, Holland) is not a Society. The name *School* was chosen because, just like the institutions which originate from the Ancient Mysteries (the real Mystery-Schools), it offers an opportunity to seekers after Truth to make a well-defined study of the *old philosophy of life (Theosophia)*, based on the structure and laws of the universe. These studies form a synthesis of science, philosophy and religion (comparative religion) and of real art. Side by side with public studies (fortnightly), where everyone is welcome to get acquainted with the working-methods of the School, there are study-courses for the more special subjects (*Bhagavad-Gîtâ, Pantanjali, The Voice of the Silence*, etc., during the last few years), at which there is time for questions and answers. For these courses—to be selected by each one himself—there is no such thing as membership. Enrolment can be obtained by applying to our Secretariat.

The subjects studied are, among others: the problem of death; the causes of suffering in this world; the compound nature of man and universe; the origin and destiny of man; psychical and (genuine) spiritual powers; real concentration and meditation; the dream life of a human being; the meaning of the word 'esoteric' in the systems of philosophy in ancient times and the teachings connected with it; the endeavor to avoid doubt and disappointment in our search for Truth.

We invite you to attend our fortnightly public studies on Tuesday, 27 Nassauplein, The Hague.

—Translated from *Mededelingenblad*
(Newsletter) No. 8, The Hague, Holland

FLAPDOODLE

Whether or not Helena Petrovna Blavatsky coined the word 'Flapdoodle' to apply to spineless folk who yield to the threats and to the stings of organized ill will, it is sure she used it freely; and the name fits. *She* never yielded. She earned by her courage and honesty the full right to unmask weaklings to themselves and to deny their claim to be respectable, however much she pitied them. She stood unfrightened, and defied such batteries of blackmail as in all recorded history have not been aimed more cruelly at any individual. And she died unconquered, her nerves and body racked by the persistent malice of those whom she strove to help, her heart triumphant, her mind clear and active to the last. The good she did lives after her; her tortures were cremated with her bones . . .

What then shall be said in favor of the men and women who make use of utterly unproved allegations to destroy the reputation of an innocent person, either for the sake of greed, self-advertisement, or to strangle the life-work of the individual whom they accuse? What shall be said in favor of any liar who circulates false stories, simply to quiet his own consciousness of inferiority by slandering someone whose conduct, he intuitively knows, is nobler than his own?

—Talbot Mundy on *Blackmail*

TAPES OF BARBORKA'S GLOSSARY OF SANSKRIT TERMS

Geoffrey A. Barborka's succinct glossary of Sanskrit terms —(From *Abhaya*, meaning *non-fearing*, and *Achârya*, *teacher*; to *Kâma-rûpa*, literally the *desire-form*:—"... the subjective form created by means of thoughts and desires of a person during life, which is projected as a form into the astral world after the death of the physical body"; to *Yajña*, *sacrifice*, and *Yuh-Kai*, the Tibetan equivalent of *Kâma-loka*)—76 pocket-sized pages in all, is proving itself most useful in study-groups and for home-study. But perhaps not all realize it is also available as a tape, and that to have the tape is to hear the sound—the *correct sound*—of the Sanskrit word. Let us quote the author on this:

"There is an important reason for pronouncing a Sanskrit word with its proper *svara* or sound-value. When that is known, there ensues a greater appreciation of the ancient terms (which are used so effectively to convey the teachings of Theosophy) and the student will then more consciously be inclined to make an effort to learn them and to seek to pronounce them correctly.

"The Sanskrit language and especially the terms which explain the teachings of the Ancient Wisdom represent the culmination of the wisdom of the preceding Race (the Fourth Race) handed on to the loftiest initiates of the present Race (the Fifth Race). Thus very often the Sanskrit term contains a key-thought enabling one to have a better grasp of the teaching that word expresses. Therefore in epitomizing a teaching in a key-word, those great Sages had in mind three factors: (1) the root-meaning of the term embodying the idea with potent significance; (2) the *svara*—the mystic sound value of the word; (3) the *Mantrika-śakti*—the force or power of letters, speech, or sound. Having the knowledge of these three factors enables one to produce what may be termed 'magical' results."

Open reel tape of this Glossary is available at \$4.00 from Point Loma Publications, Inc.

REINCARNATION

Again all theosophical students are indebted to the United Lodge of Theosophists for another booklet, *Reincarnation*,* under which title are gathered the following articles relating to the subject from Judge's magazine *The Path*, during the years 1888-1894: Upanishads on Rebirth, Reincarnation in Judaism and the Bible, Christian Fathers on Reincarnation, Friends or Enemies in the Future, Respecting Reincarnation, Argument for Reincarnation, Why Races Die Out, Reincarnation of Animals, Transmigration of Souls, The Persian Students' Doctrine.

The United Lodge Editor comments in the Foreword: "It will be seen by the reader that Mr. Judge understands and writes for the ordinary inquirer, the person who has heard something of Theosophy and wants to know more about it. His prose inspires the reader with confidence that he *can* understand this philosophy, for here is no obscure or learned exposition, but a quiet eloquence which engages the reason with common sense, yet sometimes rises to heights of heartening inspiration. Mr. Judge was a man who often seemed to hide his light, yet it shines ever brightly for those who seek him out, attend to his words, and try to follow the Path he knew, yet walked so lingeringly in order to show others the way."

*Available for 50c from The Theosophy Co., 245 West 33rd Street, Los Angeles, Calif. 90007.

READER'S NOTEBOOK

It's early morning. Against the indigo-blue sky the hieroglyphs of naked trees. What do they signify, I wonder?

I opened *Fundamentals* [*Fundamentals of the Esoteric Philosophy* by G. de Purucker], Ted's old copy showing the marks of much diligent use, underlined in his typical straight way; later my own red pencil in the margin. One of Ted's bookmarks made me chance on page 540, and there a paragraph re-marked with my red pen "Very GdePean". I still find it so—this morning, *and* quite wonderful. If G. de P. repeated himself it was most often in a different way, another slant, a spontaneous phrasing from what was said the first time. So it strikes me.

"Is this pathway a different path from that which leadeth outwards, outwards, outwards, still farther outwards to spaces and cosmoi which we can intuitively sense as existing beyond the boundaries of our own universe? No, it is the same path, exactly the same path; it is only our mind of matter in which we of necessity must work on this our present period of evolution, that conceives of the mysteries of consciousness as occupying space, or as following lines of directional expansion. All these things exist in our consciousness, not along any material directions; it is consciousness which understandeth, and consciousness is neither forwards nor backwards, nor to the right nor to the left, nor up nor down, but *is*. It is all things at all times, and because it is everywhere, it is nowhere in particular."

P.S. "... we must not let our minds crystallize around a mere figure of speech."

"Seek this wisdom by doing service, by strong search, by questions, and by humility; the wise who see the truth will communicate it unto thee, and knowing which thou shalt never again fall into error."—*Bhagavad-Gitā*

—Maja Synge, Helsingborg, Sweden, 26 Feb. 1974

BOOK REVIEWS

The Nature of Our Seeking by N. Sri Ram. 282 pp. Theosophical Publishing House, Madras, India, 1973. Also 68, Great Russell Street, London.

This lucidly written and attractive volume is of special interest to Theosophists, being what the Germans would call a Festschrift in memory of a distinguished President, though not planned as such. It represents sixty years of work and study. Its title is the first of twenty-one essays which could be called *The Theosophic View of Life*.

In this excellent introduction to Theosophical thought one finds luminous observations on the path of the mystic and the meaning of Initiation. The author points out in Chapter 2 that our immersion in temporal events is at the expense of horizontal expansion and a loss of spiritual depth. As Hocking would say, "Partnership with the irrational and accidental is the price of our immersion in the historical process." Later in remarks on Buddhism we see this law working out in the polarization into the Greater and the Lesser Vehicle, skillfully illustrated in Chapter 8, "The Small and The Vast."

Of much importance for today is the author's stress on the reality of Values, the values of beauty and truth. He stresses those vital ideas for living which all thinkers of different schools can agree on. And here he touches on an idea which is Theosophy's contribution to Indian thought, speaking in general terms. This is the idea of cosmic salvation, touched on by Buddha but lost sight of. That learned mediating scholar S. K. Maitra writes, referring to the Indian view of life, "It has no cosmic reference. The salvation it speaks of is salvation only for the individual." Sri Ram with his cosmic point of reference corrects this and points up Theosophy's contribution to Indian thought in a way seldom thought of in this context—the Idea of Brotherhood.

It is only very recently that American philosophical thought, long deflected into Naturalism and pragmatism, comes around to the neglected truth so well expressed on page 28. In it the nature of our seeking becomes a place where an inward vision dwells:

"All true philosophy can have only one end: that is, to enable man to find within himself the joy and the love and the freedom and the peace that he seeks outside himself. All this is part of the meaning of the depth that is in himself. The whole of the ancient teaching in its broadest aspect converged towards this central truth."

—BERNHARD MOLLENHAUER

H. P. Blavatsky: Collected Writings, Vol. XI, 1889, The Theosophical Publishing House, Wheaton, Illinois, will be reviewed in our next issue.

BOOKS RECEIVED

Official Philosophy and Philosophy by Jules de Gaultier, transl. from the French by Gerald M. Spring. Philosophy Library, New York, 1974, cloth, 136 pp. \$7.50.

Handbook to Higher Consciousness, by Ken Keyes, Jr., paper, 171 pp., \$2.00, "Living Love Center", Berkeley, California.

"TIME" AND MADAME BLAVATSKY

January 15, 1974

TIME, The Weekly Newsmagazine
TIME & LIFE BUILDING, Rockefeller Center
New York, 10020

Gentlemen:

My subscription to TIME appears to be of sufficient importance to warrant a personal letter addressed to me by Mr. George S. Wiedemann, your Circulation Director, who reminds me that he does know something about me that tells him a lot, namely, that I did subscribe to TIME until November, 1969. Mr. Wiedemann urges me to renew my subscription and points out the many attractive features I would enjoy by such a renewal.

This affords me the occasion to state for the record why I do not renew my reading of TIME many years. The fact is that previous to 1968 I had faith in the reliability of TIME'S coverage. But in that year I discovered by your unscrupulous, unreliable and biased treatment of people and a movement about whom and which I was well informed, how non-objective, ruthless and misleading TIME'S policy could be. So, why lend my support—infinitesimal as it was—to a magazine which failed to correct false and damaging misrepresentations of law-abiding people against whom TIME was obviously prejudiced?

Since TIME used its enormous circulation and prestige to injure people and a movement about which I was well informed, and failed to respond even once to numerous requests for corrections by intelligent readers in different parts of the world, how much could I rely upon TIME'S coverage of people and movements about which I had no means of checking your stories? If you want more details, see my *Mme. Blavatsky Defended*, in which the Index shows forty references to TIME.

You know the old saying: "If a man deceive you once, shame on him; if he deceive you twice, shame on you." I can never again depend on TIME'S trustworthiness.

Very truly yours,

(Sgd.) Iversón L. Harris

March 6, 1974

Dear Mr. Harris:

Our apologies for not answering earlier your letter explaining why you still do not wish to subscribe to TIME. We appreciate the courtesy of an answer to Mr. Wiedemann's letter urging you to resubscribe.

We reported on Madame Blavatsky as fairly as we knew how. Some of our readers differed with us, others did not. We know that we will not change your mind—nor would we attempt to—on this issue. We might note in our defense however that many, many other topics are discussed in TIME and our record for accuracy over the years is very good.

Sincerely,

Barbara Storfer

(TIME Editorial Offices)

DR. DE PURUCKER'S BIRTH CENTENNIAL NOTED

Der Theosophische Pfad, March-April 1974, Unterlengenhardt, West Germany, edited by Mary Linné, now in its 23rd volume, carries a half-tone picture of Dr. de Purucker, an editorial tribute, and extracts (translated into German) from several of the students of G. de P., published in the memorial issue of Boris de Zirkoff's *Theosophia*, Winter, 1973-74.

Manas: Blad Voor de Modern Denker (Manas: ...Pages for the Modern Thinker), edited by F. G. M. Fonhof, Niebert, Holland, also in its lead article, "A Great Leader", pays tribute to G. de P. And *The Canadian Theosophist*, in its Jan.-Feb. 1974 issue, opens with an article by G. de P., "Capturing a World With Ideas". "In recognition of his centenary," write the Editors, "we present this 1938 talk which is included in the recently republished *Wind of the Spirit*."

FROM LETTERS RECEIVED

Dr. Russell E. Durning, DeKalb, Ill.—I am happy to renew my subscription to continue receiving *ET* in an unbroken chain from the very first issue. It is refreshing in these troubled times to read in new printings the words of integrity, wisdom, courage, and hope by such as Gottfried de Purucker, as well as the current commentary by those who value them. I feel you are serving well the entire Theosophical Movement in all its forms.

Mollie Griffith, Victoria, B.C., Canada.—I am so glad the Manuals are going to be reprinted. I think they are very important and I would like to give a set to every new member of the T.S.

D. J. P. Kok, The Hague, Holland.—Enclosed I send our booklet (26 pages) about euthanasia, which is a very actual problem in our country again. Note, please, that I quoted G. de P.'s answer, published in *Studies in Occult Philosophy*.

Dr. E. M. Pekelis, Camarillo, Calif.—The reading of the March issue of *The Eclectic Theosophist* is refreshing . . . We appreciate its scholarly presentations, life-giving with reassurance that there is material of great value in the old books, that there are those around who know the old leaves yellow with age—if not by heart—then at least to the extent of being able to retrace all of the pertinent theosophical subjects and thoughts . . . The lead article—a warning and a prediction—is the most powerful 'piece' by Master KH we have ever read . . . The tribute to Dr. de P.'s life and work: how many have missed the reference of Mr. N.Sri Ram to him as a Great Theosophist? How many never heard of him? How many would dare deny that *that* was the least anyone could say about him? For it is obvious that G. de P. was also an outstanding leader of men.

This is a proverb which the Romans preferred above all: *Tempora mutantur et nos mutamus in illis*: Times change and we ourselves change with and within them. Forty-five years! Almost a half century. The end of WW II. Korea, Vietnam. Three wars in Palestine. Ecology crisis. Energy crisis. Have we changed or are we the same old despicable 'live and let live' cowards? 'Inaction in a deed of mercy' is to be equated with wrong action, is it not? . . .

James Hitchcock, M.D., Francetown, N.H.—Nature keeps right on, effortlessly producing her wonders, using with unerring skill the most complicated principles of all the sciences so painstakingly evolved by Man; and all of our sciences are based on some form of mathematics. There is nothing in Nature that is not a wonder, whether it be Life itself, the infinite order of the Cosmos, or the tiniest bit of which matter is composed. The marvels we take for granted are awesome: our faculties, etc., etc. It is fascinating to ponder on the mathematics involved in Nature's production of a rainbow, a sea-shell, a snow flake, an acorn, a rose petal, or a soap-bubble. But why go on? There's no limit. Just how much these ramblings have to do with Theosophy, I am unsure, but all thoughts are inter-related: at any rate I have got them off my chest . . .

Sylvi Kohva, Helsinki, Finland.—We celebrated G. de P.'s 100th anniversary on the 15th January with a meeting and remembrance of our quiet moments long ago at the Visingsö temple . . . The work of the Theosophical Society (Adyar) in Finland is of a very high standard. Pekka Ervast, who started it in 1922, had met earlier Constance Wachtmeister in Sweden who had urged him to begin this work here. He found in our national epos, *Kalevala*, the same deep, profound, esoteric secret doctrines that are in H.P.B.'s books. And in *The Secret Doctrine*, Part II, in the first chapter is a long poem from the *Kalevala*. H.P.B. in an early *Lucifer* said that the *Kalevala* songs are about 3000 years old. Ruusu-Risti Publications, Inc., in 1970 published *The Secret Doctrine* translated into Finnish . . .

And the world is waiting for a new Messiah? And the old story of the Sleeping Princess, which we find in every nation's folklore and which every child loves, tells us how important the last 25 years are in every century. *Fiat nox, Fiat lux*: these are the keywords, as they have been since the beginning of mankind . . .

Our little nation, we Finns, in living far away from the bigger countries, may have something to do with deep Veda-books, Rig-Veda. We have not stone monuments as they have in Egypt, Peru, Mexico or China. Our monument is in the *Kalevala*. The heroes Väinämöinen, Ilmari, Lemminkäinen, never fought with sword or knife. *They sang the enemies into the swamps*. For 800 years we belonged to Sweden; after that for 100 years to Russia; but we have not lost our nationality. Our independence is only 56 years old, but we still are pure Finns-Suomalainen; only 5 percent is Swedish-speaking. I am sure that G. de P. knew much, as in 1937 he asked me to begin to work in my own language. I am so happy to belong to the old Point Loma family, and try to spread Theosophy to every human being I meet.